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LECTURE,
ON THE DOCTRINE
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BY WILLIAM ALLEN, D. D.
PRESIDENT OF BOWDOIN COLLEGE.

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LECTURE.

THE subject of discussion at this time must be deemed of the utmost importance by all, who believe in the resurrection of the body or of the immortal existence of the soul after death. The question for consideration is,—What is the teaching of Scripture concerning future punishment? Does it make known the doctrine of the future infliction of evil upon the wicked? And does it represent, that their punishment will be perpetual?

We are not now to speculate on this subject; we are not to consider its bearing on the goodness, and mercy, and justice of God, on the order of his kingdom, on the interests of the universe; but simply to inquire concerning the instruction of scripture,—concerning the *fact* of punishment; for by all, who assent to the divine authority of the Bible, what is there taught will be regarded as coming from the God of truth, and therefore as decisive.

You may be aware, that there are some, who reject the doctrine of future punishment, and who endeavor to show, that the doctrine is not found in scripture. I propose to examine a grand argument, on which much reliance has been placed; and shall then call your attention to various passages of scripture, which may settle your judgment.—The argument is this,—that the various words in Hebrew and Greek, which are translated, in the English Bible, by the word *hell*, never mean a place of future punishment; and hence it is inferred, that there is no such place, and no such punishment.—On this argument it may be remarked, that were it true, that certain words have been erroneously translated, it

would by no means follow, that the doctrine, which those words were supposed to teach, is not taught by various other words and other forms of speech in the scriptures. But how far the assumption is correct as to the mistranslation of those Hebrew and Greek words is yet to be considered.—This notion, as to the non-existence of any place of punishment, called hell, is allowed to be new, inasmuch as the Universalists, Winchester, Murray, Chauncey, and Huntington were ignorant of it. Certainly it would be very singular, if such a discovery, as to the meaning of scripture on a most important subject, should have been overlooked by all the illustrious theologians of former ages, and have been reserved for a writer of the present day.* There may be indeed as yet discoveries in scripture;—but it may be doubted, whether there are any to be expected in regard to a subject of so great importance;—of which the church for so many ages would hardly have been suffered to be wholly ignorant. And when discoveries shall be made, they will probably be the fruit of eminent piety, and extensive learning, and diligent, prayerful, long-continued study of the scriptures.

The question, whether there is a place of future punishment, called hell, is evidently to be divided into two questions; first, whether wicked men will be subject to future punishment? and secondly, whether they will be punished in a place, called hell? If it could be shewn, that the scriptures say nothing concerning the place of punishment, and give it no name whatever, and that the word hell, in the instances, where it is used, does not mean a place of punishment, and that the word has changed its import since our translation was made; it would not follow, that wicked men were not to be punished. It might still be clearly expressed, as it is, that they “shall be punished with everlasting destruc-

* The author of the “Inquiry into the import of the words Sheol, &c.

tion from the presence of the Lord and from the glory of his power;" although there were no details concerning the nature of their punishment, or the place, where they were to endure it. In fact there are many proofs of future punishment, which stand entirely independent of the question concerning the meaning of the word hell, or the locality of lost spirits. Yet, you will probably be convinced, beyond all doubt, that there is a local hell, or a place of punishment.

At present the inquiry is to be limited to the import in scripture of certain words, translated by the English word hell.

1. The word SHEOL.

The word *Sheol* in Hebrew occurs in the Old Testament upwards of sixty times, in more than thirty of which it is translated by *hell*, and in the other instances by the words *pit* and *grave*. In the Septuagint, or the Greek translation of the Old Testament, *Sheol* is almost always translated by the word *Hades*.

The meaning of the word *Sheol* is the invisible place of the dead, or a vast, subterranean receptacle, because the abode of departed spirits was supposed to be the deep, central, or lower parts of the earth. If in any instance the word includes the idea of misery, and means the invisible state of the wicked in wo; yet this import must depend on other circumstances and not simply on the term *Sheol*, which expresses only the unseen place of the departed.

If such be the single meaning of the Hebrew word; then it is obvious, that the translation of it by the three words, *pit*, *grave*, and *hell*, must fail to convey the precise meaning of the original. When Jacob said, Gen. 37. 35, 'I will go down into *Sheol*, unto my son, mourning,' it is altogether probable, that he had reference to the abode of departed spirits, where he hoped to meet his son. But our translators, by using the word *grave*, have ex-

cluded this important and interesting idea, and annihilated the strong hopes of paternal affection and enlightened piety. When Joseph said, Gen. 50. 5, 'In my grave, which I have digged,—there shalt thou bury me,'—the word for grave is not *Sheol*. But why should two different words be translated alike, unless it can be shewn, that their import is the same?

As our translators must have perceived, that the word grave would not in every instance convey the full meaning of *Sheol*, they have probably on this account employed the word *hell*, for the want of a better, to express the invisible state of the dead. Thus, in Isa. 14, 9. '*Hell* from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations.'

In Numb. 13. 30, 33, where our translators have used the word *pit*, Luther in his version has employed the German word, *hoelle*, as he has also in several instances, where we have the word, *grave*. He makes Job also say, ch. 14. 13, 'O that thou wouldst hide me in *hell*,' when certainly Job could not have intended the place of punishment, as distinct from the general receptacle of the dead.

It has been thought, that the word *hell* is derived from the Saxon, *helan*, 'to cover or hide,' as a similar word, with a similar derivation, is found in most of the Teutonic dialects. Originally, it may have expressed a covered place, or pit, or hole; more especially the grave. Afterwards its import may have been extended, so as to denote the supposed repository of departed spirits, deep in the earth.* And ultimately its meaning became more restricted, as in the present use of the word, to the abode of wicked spirits in misery. Yet it seems to

* Horne Tooke quotes the following old translation: "*Rom. 10: 6, 7. Who shal go down in to depnesse, or HELLE, that is for to agen clepe Crist fro the dede spiritis.*"

have obtained this latter meaning long before our present translation was made. In the homilies prepared in the time of Queen Elizabeth we find the expression—"forever condemned in hell." In the Ploughman's Complaint, written in the time of Edward III, nearly 500 years ago, we read,—“the third day he rose again from death to life, and set Adam and Eve and many other folke out of hell.” Indeed, as early as the year 1200, an old legend speaks of “hellene heate” or of the heat of hell, as follows, put into intelligible English,—“When the judge at doomsday winnows his wheat and drives the dusty chaff into the heat of hell.”* At the time of our translation, then, the import of the word hell must be considered as settled; and the translators, it is probable, intended, whether right or wrong, to express by it always the place of the wicked dead. In a few instances they may have supposed, that Sheol was used figuratively, as by Jonah, who says, that he ‘cried to the Lord out of the belly of hell.’

That the word Sheol must *sometimes* express the place of punishment, it is thought, is proved by the 9th Psalm:—“The wicked shall be turned into hell, and all the nations, that forget God.” But probably the punishment expressed is cutting off from life, destroying from the earth, by some special judgment, and removing to the invisible place of the dead. In that place they may be further punished; but the term itself does not seem to mean with certainty any thing more, than the state of the dead in their deep abode. All this has been admitted and explained by writers, who believe in the perpetuity of future punishment.†

2. The word HADES.

The Greek word *Hades*, it has been remarked, is used for *Sheol* in the Greek translation of the

* Warton's English Poetry, I. 14.

† See Campbell's Dissert. VI.

Old Testament. In the New Testament it is used eleven times, and is translated by the word *hell*, except in 1 Cor. 15, 55, "O death, where is thy sting? O grave, where is thy victory?" Luther translates, in this instance, by the word *hell*. Our translation is imperfect, inasmuch as *Hades* means more than *grave*.

By looking at all the places, in which the word is used, it will be seen, that it might have been translated correctly in every instance, by the phrase the state of the dead, or the receptacle of departed spirits. Mat. 11. 23. "And thou Capernaum, which art exalted unto heaven, shalt be brought down to *hell*." Here by the phrase 'exalted to heaven,' is meant great privileges; so by the phrase, "being brought down to *hell*," is probably meant great judgments and misery; the height of heaven and the depth of *hell* being contrasted.

Mat. 16. 18. "Build my church; and the gates of *hell* shall not prevail against it." The meaning, according to Dr. Campbell, is, the church *shall never die*.

Luke 10. 15. Same as Mat. 11. 23.

Luke 16: 23. The rich man also died and was buried; and in *hell* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

In this parable, I suppose the word *Hades* is used for the place of the dead; but the rich man was in a place of punishment; he was *in torments*. Here then is a plain, undeniable instance, in which the general word *Hades*, the state of the dead, includes the more limited meaning of the *state of the wicked dead*, the place of torment or of punishment. The word *grave*, it is obvious, would have been here improper.

Acts 2. 27, 31. Thou wilt not leave my soul in *hell*. The soul of Christ was not left in the place of the dead. Rev. 1. 18, Have the keys of *hell* & of death. Rev. 6. 8. His name, that sat on him, was

death, and hell followed with him. Rev. 20. 13. Death and hell delivered up the dead, which were in them. Rev. 20. 14. Death and hell were cast into the lake of fire.

In the foregoing instances the word Hades evidently means only the state of the dead, or the receptacle of departed spirits.

Upon the whole, in the Greek New Testament the word Hades is used to express the invisible state of the departed; and in the ten instances, in which it is translated *hell*, it would have been better, if a different word had been employed, or if Hades had been left untranslated. These concessions as to Sheol and Hades may be made without any difficulty. Yet something may be said by those, who are unwilling to make these concessions; and in the parable of the sick man and Lazarus it is clear, beyond a doubt, that the rich man in hades, who was in *torments*, is represented by Jesus Christ, the great teacher of truth, as in a place of punishment, a great gulf being between him and the righteous. And it is still possible, that the phrase, 'the gates of hades,' may mean 'the counsels of the invisible world,' that is, of the wicked and miserable spirits in hell.

3. The word TARTARUS.

The word Tartarus, or rather a word derived from it, is used but once in the New Testament: 2. Peter 2. 4. "For if God spared not the angels, that sinned, but *cast them down to hell*, and delivered them into chains of darkness, to be reserved unto judgment" Dr. Campbell says, Tartarus "is, as it were, the prison of Hades, wherein criminals are kept till the general judgment."

Nothing can be clearer, than that the passage quoted declares, by inspiration of the Omniscient, that the fallen angels are confined in *Tartarus* in chains of darkness, or confined in a dark place in chains, kept for judgment. Tartarus then must mean

a place very different from heaven, whence the evil angels were cast down; it must mean a place of misery. If now we read what follows the verse quoted, "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;" it could seem, that no honest reader of the scriptures could deny, that at the great day of judgment the unjust are to be punished; and therefore, if punished together, that there must be a *place* of punishment. The fallen angels are in Tartarus; in hell. We are told, the sentence on *wicked men* will be, "Depart ye cursed, into *everlasting fire*; prepared for the devil, and his angels."

Although "the better informed among the heathen did not believe in the fables of hell," but turned them into ridicule;" this certainly will have no weight with any intelligent christian in settling his belief of what God has revealed concerning the future punishment of wicked men. Nor will such a christian be influenced by similar ridicule at the present day, uttered by men, who do not profess to be heathens. He will consider, that there is no certainty higher than that, which springs from the teaching of God. Nor will he presume to form an opinion on what is a matter of pure revelation, until he has with great care and diligence examined the instructions of the Oracles of truth.

4. The word GEHENNA:

The word Gehenna is found in the Greek New Testament 12 times, and is in every instance translated very correctly by the word *hell*; and in every instance it means either the place of future punishment or, by a common method of speech, the inhabitants of that place. This will be shewn by an examination of every passage.

The word is not used in the Greek Old Testament. That in the New, says Dr. Campbell, it is "employed to denote the place of future punishment, prepared for the devil and his angels, is indisputable." He

supposes the word is derived from two words in Hebrew, *Ge Hinnom*, meaning the valley of Hinnom, where sacrifices of children were made by fire to Moloch; and therefore this horrid place came to be considered as an emblem of hell.

It has been concluded, if such was the origin of the word, that it cannot mean any thing more, than temporal punishment; and taking it for granted, that *Gehenna* in the New Testament and the *Valley of Hinnom* in the Old Testament mean the same thing, it has been inferred very absurdly, that because it was announced by one of the prophets that the valley of Hinnom should become and be called the *valley of slaughter*, therefore *gehenna* must mean temporal ruin.

But to this it may be replied, first, that the word *Gehenna* is not found in the Old Testament, the Hebrew phrase for the valley of Hinnom not being precisely the same. To assert therefore, that the word *Gehenna* in the Old Testament is used as an emblem of the temporal ruin of the Jews, is asserting what is not true; and therefore the inferences from this false fact must fall to the ground. In the next place, it may be replied, that although *Gehenna* had been used, in the Old Testament, as an emblem of the temporal ruin of the Jews, this circumstance would not prevent the extension of its import by Jesus Christ to express a more fearful and lasting ruin, but would be rather in favor of such an enlargement of its meaning. For if under one dispensation the word had acquired a new meaning and answered a certain purpose; why, under a new dispensation, might not its emblematical expression be extended, so as to apply to the very subject, of which that dispensation principally treats; so as to apply to the destinies of eternity, rather than of time; especially as the whole Jewish economy was typical and emblematical of the Christian?

Although the word *gehenna* is derived from the words, which express the valley of Hinnom, yet it is not easy to perceive in what sense it can be emblematical of the present punishment of the Jews. It was in the very valley itself, to be called the valley of slaughter, that they were to experience the reality of suffering, as announced by Jeremiah. But viewing the valley as the place of their present punishment and miserable ruin, we may regard it very properly as emblematical of a heavier and more dreadful perdition. To call the pleasant valley of the sons of Hinnom, as the scene of mirthful and clamorous idolatry, an emblem of the present punishment of the Jews in it, is to use words without meaning. But if that valley was, agreeably to prophecy, to become a valley of carnage, and it was to be filled with the dead bodies of the wicked Jews ; then, indeed as a place of slaughter and misery it might be adopted as an emblem of hell, as the pleasant land of Canaan was an emblem of heaven.

It is well known, that all language concerning spiritual subjects is derived from words originally applied to material objects. Thus the word *spirit* originally meant *breath* or *wind*. We speak of *penetrating* into a subject ; but surely we do not mean according to the original use of the word to *pierce* into it with an instrument.

According to the method of arguing, now referred to, no word can ever rise from its primitive to a higher meaning, and the immortal *spirit* of man can mean only the breath of man ; for thus it is, that the meaning of *gehenna* is restricted to the valley of Hinnom, or to the temporal punishment of the Jews.

All language is variable ; and it is never safe to rely upon etymology, or the primitive meaning of words, for the present meaning. The question is not, what was the original meaning of a word used in the New Testament ; but what is its mean-

ing, as there used. When it is said, '*God is a spirit*;' does this mean, God is *wind*? or does it not mean something very different?

In respect to the English word *hell*, it is very possible, that some may imagine, because it is derived from the Saxon word *helan*, 'to hide or cover over,' that its meaning ought to be restricted, so as to express only a *pit* or the grave. But it is too late to attempt this restriction, for the word has obtained its meaning, and obtained it agreeably to the law of language, and it conveys the very idea, which is in our mind. Its fixed import is a place of future punishment.

Although therefore Mr. Horne Tooke had proved what he has asserted; that all the words *hell*, *heel*, *hill*, *hale*, *whole*, *hall*, *hull*, *hole*, *holt*, and *hold*, are derived from the Saxon, *helan*, to cover; as *hell*, a pit or grave covered over; *heel*, the part of the foot covered by the leg; *hill*, a heap of earth or stones covering the plain; *hale* and *whole*, a sore healed, or covered by the skin; *hull*, the part of a nut or ship covered; *holt*, a knoll covered with trees; *hold*, the covered part of a ship: although this were proved, and more probable derivations could not be given, as I am persuaded in several instances they can; yet this would establish nothing concerning the *present* meaning of the words. From the present fixed meaning, although it deviate from the etymology, we cannot depart without making ourselves ridiculous or unintelligible.

The folly of drawing inferences from etymology as to the present meaning of words, or what is the same thing, of attempting to limit the import of language amongst a refined people to its import in its rudest state amongst a people half civilized or barbarous, is well exposed in the following quotation in respect to the supposed object of Mr. Horne Tooke's celebrated work on language:

"If Mr. Horne Tooke's theory is correct, when we say, that a lion is a *humane* animal, we mean, that

he is a man; a private gentleman is an *idiot*; an *instant* is a standing thing; a *result* is a jumping thing; to attend to a person is to walk up to him; to *impress* ideas upon the mind is to squeeze them in; and to *express* them is to squeeze them out again; when two men *converse*, they turn round together; when Mr. Tooke *advanced* his theory, he overthrew it; when he *supported* it, he carried it on his shoulders; and when he *inculcated* it, he trod it under foot.”*

Although, then, the words *gehenna* and *hell* may be metaphorical; yet they are no more metaphorical than the words *humane*, *instant*, *result*, *attend*, *impress*, *express*, *converse*, &c.; they are no more metaphorical, than a large proportion of the words of our language; they are not metaphorical in a sense, which affects the certainty of their expressing a real place of future punishment; of course they are not metaphorical in a sense, which in this question will allow of their being called so, for it is well known, that the meaning conveyed by the term to the mind of the common people is, that nothing real is expressed by a metaphorical word.

With these remarks in view you will perceive the absurdity of the following objection:—“It is conceded by those, who believed *Gehenna* to mean a place of endless misery, that the word *hell*, in its original signification, had no such meaning. It is surely then a very proper question to be asked, who changed the words *Gehenna* and *hell* from their original signification to mean a place of endless misery?” “Ought we not to change them back again to their original signification?” With as much sense might it be asked, ought we not to change back the word *Spirit* to its original signification of *Wind*? Besides, there is no evidence, that the precise word *Gehenna* ever had any signification, excepting that of a place of future punishment.

* Christ. Observ. 1812, p. 605

It has been asked, with great confidence, "Is it not somewhat surprising, that the word *gehenna* should only be used 12 times in the New Testament, and still more surprising, that our Lord and James should be the only persons, who say any thing about it? It is surely a very natural expectation, warranted by the frequency of similar important subjects, that hell should be often spoken of, and that all the New Testament writers should say less or more about it. The conduct of preachers in our day, judging from them, would lead us certainly to conclude, that the inspired writers would all re-iterate this subject in the ears of their hearers. But no such thing is found. Most of them do not appear to have used the word *gehenna* or hell in all their life time. John, though he wrote the history of our Lord, does not once name *Gehenna*, either in his gospel, or any of his epistles. What is still more remarkable, Luke, though he mentions *gehenna* in his gospel, names it not in the history of the Acts of the apostles. Paul, Peter, and Jude are as silent about *gehenna*, as if such a place had no existence in the universe of God. No person in the New Testament, our Lord excepted, ever threatened men with the punishment of *gehenna* or hell. No other person ever warned men against the punishment of *gehenna*, which is very strange, if by it a place of eternal misery be intended."

Such is the very extraordinary objection, which has been given to the public. On this it may be remarked, that the evidence of a truth in scripture does not depend on the number of times it is repeated, but on the clearness and certainty, with which it is expressed. Besides, with as much reason, we might say, 'The word *Tartarus*, hell, where the fallen angels are kept in chains of darkness, is but *once* used in all the Bible: how then can there be possibly any such place as hell? For would not men be warned of it; and would not the dreadful word be sounded from every page of Scripture?'

But besides using the word *gehenna* repeatedly to express a place of future suffering, as recorded by the evangelists, and how many times besides in discourses unrecorded we know not, Jesus Christ, as well as his apostles, John, Paul, Peter, and Jude, has in various forms of speech asserted and alluded to the doctrine of future, perpetual punishment. The proof of this is to be placed before you. Let us first examine all the instances, in which the word *gehenna* is used in the New Testament.

Mat. 5. 22. Whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire.

Mat. 5. 29, 30. It is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

Mat. 18. 9. It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Mark 9. 43, 45. It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire, that never shall be quenched; where their worm dieth not, and the fire is not quenched.

Mark 9. 47. Having two eyes, to be cast into hell fire.

In all these instances a place of punishment after death is doubtless intended, for there is an opposition expressed between entering into *life* and being cast into *hell fire*; and as the *life* cannot mean the present life, which was already enjoyed, but a future, *eternal life*, so the words *hell-fire* must relate to what is subsequent to the present life, must relate to future punishment.

We have also a kind of definition of hell, by the use of the synonymous phrase "the fire, that never shall be quenched." Such is the meaning given by Christ to the word *gehenna* or *hell*.

To suppose, that Christ alluded only to the miseries, which would attend the destruction of Jerusalem at the distant period of forty years, is to destroy the force of the motive to self-denial, inasmuch as the greater part of his hearers might be dead at that time; and is to degrade his character as a teacher, and to reduce the import of his solemn warnings almost to nothing.

Mat. 10. 28. And fear not them, which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell.

Luke, 12. 5. And I say unto you, my friends, be not afraid of them, that kill the body, and after that have no more, that they can do. But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.

One would think, that no language can be clearer and more decisive, than this. In the first place a distinction is made between the soul and the body. Man can kill the body, but cannot kill the soul: but God, after he hath killed, after the body is dead, hath power to cast into hell,—hath power to destroy both body and soul in hell. So that hell is most obviously a place of punishment after death. We are, told in another place, of “the resurrection of the dead, both of the just and of the unjust;” then will the wicked be cast into hell, both body and soul.

It is a matter of curiosity to inquire how a passage so clear and decisive, as the discourse of Christ, just repeated, is explained away. The explanation given is this; the soul means the natural life. ‘Fear not them, which kill the body, but are not able to kill the *life*.’—‘Men may kill the body but they cannot kill the *life*, so as to prevent its re-animating the body.’ Such is the absurd construction, which is given of the passage. But it might be asked, when the body is *killed*, what is

the *life*, or where is the *life*? If by *life* is meant the possibility of having the body raised; then to destroy the life in hell, with the body raised, is to destroy the possibility of raising the body!

When it is said, that the Greek word, translated *soul*, is never used to express the *spirit* or the immortal part of man; it is said incorrectly and without truth, as the following passages will evince.
1. Pet 4. 19. Commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Mat. 11. 29. Ye shall find rest to your souls.

Luke, 21. 19. In your patience possess ye your souls.

Acts, 14. 2. Made their minds(souls)evil affected against the brethren.

Acts, 14. 22. Confirming the souls of the disciples.

1. Pet. . 9. Receiving the end of your faith, even the salvation of your souls.

1. Pet. 1. 22. Ye have purified your souls in obeying the truth.

1. Pet. 2. 25. Returned unto the Shepherd and Bishop of your souls.

2 Pet. 2. 8. Vexed his righteous soul from day to day.

Heb. 13. 17. They watch for souls as they, that must give account.

Heb. 10. 38. If any man draw back, my soul shall have no pleasure in him.

Job says—"His flesh upon him shall have pain and his soul within him shall mourn." Job, 14. 22.

Two of the remaining three instances, in which the word *Gehenna* is used, are the following.

James, 3. 6. The tongue is a fire, a world of iniquity: it is set on fire of hell.

Mat. 23. 15. Ye make him two fold more the child of hell, than yourselves.

The absurdity of substituting the valley of *Hinnom* for hell, in these instances, is obvious; 'ye make him two-fold more the child of the valley of

Hinnom than yourselves : 'the tongue is set on fire of the valley of Hinnom.' In these cases there is doubtless a reference to the devil and his angels, the inhabitants of hell ;—and the word is used figuratively for those inhabitants.

That is, the word *hell* means the place of punishment; the abode, into which the fallen angels are cast down;---and by a common method of speech, in these two instances, the word comprehends the inhabitants of that abode. "The devil as a roaring lion, goeth about, seeking whom he may devour." He "is the spirit, that now worketh in the children of disobedience." Hence a wicked, pharisacal proselyte is a *child of hell*, (Mat. 23. 15.) or a *child of the devil*; and the tongue of iniquity is set on fire of hell. By a similar method of speech, we say, 'heaven rejoices in the triumphs of the cross,' or 'the world is astonished,' meaning the inhabitants of heaven and of the world.

The last instance is

In Mat. 23. 33. Christ says to the Scribes and Pharisees, 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?'

This is the only passage in scripture, in which the word *gehenna* is used, where there is some little appearance of argument, that the punishment referred to may be a temporal punishment; for in the following words Christ declared, that the people, of whom he spake, should persecute and kill his disciples,---that all the righteous blood shed upon the earth might come upon them---and he added 'all these things shall come upon this generation.' With out doubt a heavy temporal judgment did come upon that wicked people; vast multitudes of them were cut off in their wickedness, and this was threatened by Christ in the latter part of his discourse, beginning at the 34th verse; but why should we suppose, that in the preceding verse he had no reference to future punishment? When he forewarned his disciples to

“fear him, who after the body was dead, could cast them into hell;” why should we not, in this instance too, conclude, that by the condemnation or judgment of hell he intended future perdition? Did he not regard the Scribes and Pharisees as immortal beings? And did he not come to warn men, who were daily dying around him, against future misery, and to teach them the way to eternal salvation? Has Jesus Christ gone to heaven to prepare eternal mansions for his followers, and has he threatened to unbelievers, that they shall not see life, but that the wrath of God abideth on them; and shall we endeavor to limit the import of all his instructions to some temporal judgments on the Jews? As Christ has used the word Gehenna in express reference to a place of punishment *after death*, or after the body is killed; the word is to be understood in this instance in the same sense, unless circumstances exclude the possibility of this meaning, which they do not. If Christ sometimes alluded to the destruction of Jerusalem, to occur nearly 40 years after his death, as temporal judgement upon the Jews as a nation; yet in the passage before us he doubtless referred to the future punishment of the wicked scribes and pharisees, whom he addressed, as individuals, most of whom would be dead before the destruction of Jerusalem.

As the word gehenna is a Hebrew word, it is worthy of our inquiry to ascertain the meaning attached to the word by Jewish writers. By gehenna the Jews understood the place of punishment, or the punishments of the wicked after the present life.

The Targum of Jerusalem on Genesis 3. 24, says, that ‘two thousand years before the foundation of the world, God founded paradise for the just, and gehenna for the impious, like a two-edged sword, cutting on either side. In the midst of it he placed a raging fire, in which the wicked shall be burned.’

So the Targum of Jonathan, on Isaiah 33. 14, says, that 'the impious are judged and delivered over to everlasting fire in gehenna.' On Isaiah, 65. 5. 'Their punishment will be in gehenna, where the fire burns perpetually.'—This writer lived, it is believed, in the time of Christ.—Many similar assertions might be adduced.

The conclusion, then, from the Jewish use of the word and from the express instances, in which Christ applies it to the state after death, seems certain and necessary, that gehenna expresses the place of punishment after the present life. Indeed, the word seems to have been formed, and is used in scripture, for the express and *sole* purpose of denoting future punishment.

But, even independently of the use of this word, there is ample proof of the existence of a place of punishment after death, or rather of a state of everlasting punishment.

And this is the only question of importance; for the punishment might exist, although the lost spirits, instead of being confined, as different men have thought, to the central parts of the earth, or to the earth in flames, or to the sun, or to a comet,—were dispersed widely from each other in the vast extent of the universe.

Let us advert to the teaching of Christ on this subject.

Mat. 5. 20. Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.

Mat. 7. 21. Not every one, that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he, that doeth the will of my Father, which is in heaven.

Here, evidently, by kingdom of heaven, is meant a state of future felicity in the presence of God. The words of Christ imply, that the disobedient

shall not enter into heaven. Of course their punishment will be perpetual.

Mat. 10. 33. Whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.

Mat. 12. 31. The blasphemy against the Holy Ghost shall not be forgiven unto men.

Mat. 13. 40, 43. In the end of this world, the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things, that offend, and them, which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Such was the plain instruction of Christ to the people. He did not employ the word gehenna, nor hades, nor tartarus; but he spoke of a *furnace of fire*, into which his angels would cast the wicked at the end of this world. We call in English this state of punishment hell. Some of the Jews called it gehenna. The name is of little consequence. But it is undeniable, that the future punishment is taught by Christ, and the phrase, furnace of fire, is more terrific than the word gehenna.

So in the same chapter, Mat. 13, 49., Christ says,—thus shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the *furnace of fire*; there shall be wailing and gnashing of teeth.

Would this description have been any more alarming, if the word gehenna had been used?

Mat. 16. 26, 27. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

As there is here a reference to the day of judgment, it would be evidently improper to restrict the meaning of the word *soul* to the natural life.

Mat. 25. 30. Cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

Mat. 25. 31, 46. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations.—Then shall he say unto them on the left hand—Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.—These shall go away into everlasting punishment ; but the righteous into life eternal.

In this terrific account of the day of judgment the word *gehenna* is not employed ; nor could it have added any thing to the impression.

He who can persuade himself, that when Christ spoke of *all nations* being gathered before him, he meant only the single Jewish nation, and that the everlasting punishment of the wicked, who should not love him and do good to his followers, means only the destruction of Jerusalem ; and the everlasting life of the righteous, who should obey his gospel, and relieve the wants of his disciples, means only the escape of a certain portion of his immediate disciples from the city of Jerusalem ; he, who can persuade himself of this, may persuade himself of any thing. On such a mind language has no power. It may be doubted, whether conviction would be carried to such a person, should one come to him from the abode of the wicked dead.

Let us attend to the other instructions of Christ on the momentous subject of future punishment.

Mat 26. 24. It had been good for that man, if he had not been born.

Mark, 8. 38. Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the son of man be

ashamed, when he cometh in the glory of his Father, with his holy angels.

Mark, 11. 26. If ye do not forgive, neither will your father which is in heaven, forgive your trespasses.

Mark, 16. 15. Go ye into all the world, and preach the gospel unto every creature. He, that believeth and is baptised, shall be saved; but he, that believeth not, shall be damned.

Luke, 6. 20, 24. Blessed be ye poor, for yours is the kingdom of God. But wo unto you, that are rich, for ye have received your consolation.

Luke, 13. 5. Except ye repent, ye shall likewise perish.

Luke, 16. 22. The rich man also died and was buried; and in hell he lifted up his eyes, being in torments. He could not pass thence into heaven.

Luke, 18. 18, 24. Good master, what shall I do to inherit eternal life? Sell all, that thou hast, and distribute to the poor, and thou shalt have treasure *in heaven*.—How hardly shall they, that have riches, enter into the kingdom of God.—Who then can be saved?

So that the kingdom of God means heaven. And if some rich men cannot enter into heaven; they must be miserable forever.

Luke, 19. To correct the notion, that the kingdom of God should immediately come, Christ uttered a parable of a nobleman; the conclusion of which is—‘But those, mine enemies, which would not, that I should reign over them, bring here and slay them before me.’

The reference here is undoubtedly to future punishment.

John 3. 3. Except a man be born again he cannot see the kingdom of God.

John 3. 16. God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

If everlasting life relates to future happiness ; then perdition must mean future punishment.

John 3. 36. He, that believeth on the Son, hath everlasting life : and he, that believeth not the Son, shall not see life ; but the wrath of God abideth on him.

John 5. 24. He, that heareth my word, and believeth on him, that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

John 5. 28, 29. The hour is coming, in the which all, that are in the graves, shall hear his voice, and shall come forth ; they, that have done good, unto the resurrection of life ; and they, that have done evil, unto the resurrection of damnation.

John 6. 53, 54. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life ; and I will raise him up at the last day.

John 8. 24. If ye believe not, that I am he, ye shall die in your sins.

John, 8. 44. Ye are of your Father the devil, and the lusts of your father ye will do.

John, 10. 27. My sheep hear my voice—and I give unto them *eternal life* ; and they shall *never perish*, neither shall any man pluck them out of my hand.

John, 12. 48. The word, that I have spoken, the same shall judge him in the last day.

John, 14. 6. No man cometh unto the Father but by me.

John, 15. 6. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them and cast them into *the fire*, and they are burned.

John, 17. 2. That he should give eternal life to as many, as thou hast given him.

John, 20. 23. Whose soever sins ye remit, they

are remitted unto them ; and whose soever sins ye retain, they are *retained*.

Thus we have seen, that the Lord Jesus Christ,—in those few discourses, which were recorded by his disciples,—has communicated in repeated instances and in various forms of expression, without the use of the word *gehenna*,—the important and fearful doctrine of the future, everlasting punishment of the wicked. If we add to these the eleven instances, in which he employed the word *gehenna* in reference to the same doctrine, we shall have before us a body of evidence, which ought to silence all cavil and remove all doubt.

If *Paul*, *Peter*, and *Jude* are silent about *gehenna*, yet they are not silent about future, perpetual punishment ; as the following quotations will show.

Paul says, Rom. 1. 18. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Rom. 2. 6-9. Who will render to every man according to his deeds—to them, who by patient continuance in well doing, seek for glory, and honor, and immortality, *eternal life* ;—but indignation and wrath, tribulation and anguish upon every soul of man, that doeth evil ; of the Jew first and also of the Gentile.

As many as have sinned without law shall *perish* without law.

Rom. 6. 23. The wages of sin is death.

1 Cor. 1. 18. The preaching of the cross is to them, that perish, foolishness.

1 Cor. 3. 17. If any man defile the temple of God, him shall God destroy.

1 Cor. 6. 9. Know ye not, that the unrighteous shall not inherit the kingdom of God ?

2 Cor. 2. 16. To the one we are the savor of death unto death ; and to the other the savor of life unto life.

2 Cor. 5. 10, 11. For we must all appear before

the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men.

2 Cor. 6. 2. Behold, now is the accepted time ; behold, now is the day of salvation.

Gal. 3. 10. As many, as are of the works of the law, are under the curse.

Gal. 4. 21. They, which do such things, shall not inherit the kingdom of God.

Gal. 6. 7. Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap ; for he, that soweth to his flesh, shall of the flesh reap corruption.

Eph. 5. 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words ; for because of these things cometh the wrath of God on the children of disobedience.

Phil. 3. 18. Enemies of the cross of Christ ; whose end is destruction.—For *our* conversation is in heaven.

Col. 3. 6. For which things sake the wrath of God cometh on the children of disobedience.

1 Thes. 1. 10. Jesus, which delivered us from the wrath to come.

1 Thes. 5. 3. When they shall say, peace and safety, then sudden destruction cometh upon them.

2 Thes. 1. 7-9. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them, that know not God, and that obey not the gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them, that believe.

Here we are most clearly and distinctly taught, that when Jesus Christ shall come to judgment, and is extolled by the saints, he will take vengeance on the disobedient, and will punish them with everlasting destruction. Did this passage stand alone in the whole scripture; the doctrine, it discloses, would still be established, and a disregard of it would be presumptuous and fatal.

But let us proceed with the ample testimony of Paul.

1 Tim. 5. 24. Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Heb. 6. 4-6. Impossible-If they shall fall away to renew them again to repentance.

Heb. 9. 27. Appointed unto men once to die, but after this the judgment.

Heb. 10. 26, 27. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb. 10. 31. It is a fearful thing to fall into the hands of the living God.

Heb 12. 28, 29. Let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.

Such is the testimony of Paul concerning future punishment, drawn from almost all his writings,—clear, full, strong, and abundant. He has not used the word gehenna, nor tartarus, nor would either of these words have added any force to his description.

It has been said, that PETER is silent about the word gehenna. This is true; yet he speaks of the place of future punishment repeatedly, and he calls the abode of the fallen angels tartarus.

1 Pet. 3. 19. By which he also went and preached unto the spirits in prison, which formerly were

disobedient, when once the long suffering of God waited in the days of Noah.

1 Pet. 4. 18. If the righteous scarcely are saved, where shall the ungodly and the sinner appear?

2 Pet. 2. 4, 9. If God spared not the angels, that sinned, but cast them down to tartarus, and delivered them into chains of darkness, to be reserved unto judgment—the Lord knoweth how to reserve the unjust unto the day of judgment to be punished.

2 Pet. 2. 12. Shall utterly perish in their own corruption, and shall receive the reward of unrighteousness.

2 Pet. 3. 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

If JUDE is silent as to the word gehenna, yet, in his very short epistle, he says—The angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.—He also speaks of Sodom and Gomorria as “set forth for an example, suffering the vengeance of eternal fire.” He speaks of the wicked also as “wandering stars, to whom is reserved the blackness of darkness forever.”—He exhorts his brethren also to “save others with fear, pulling them out of the fire.” He says also, “Behold the Lord cometh with ten thousand of his saints to execute judgment upon all.”

A considerable part of the epistle of Jude of 25 verses is employed in reference to the condemnation and punishment of wicked angels and wicked men in the invisible world.

In addition to what has been quoted from the gospel of JOHN, the following is from his epistle and from the Revelation.

1 John 3. 8. He, that committeth sin, is of the devil.

1 John 3. 14. We know, that we have passed from death unto life because we love the brethren : he, that loveth not his brother, abideth in death.

1 John 5. 12. He, that hath the Son of God, hath life ; and he, that hath not the Son of God, hath not life.

1 John 5. 16. There is a sin unto death.

Rev. 2. 11. He, that overcometh, shall not be hurt of the second death.

Rev. 6. 16. And said to the mountains and rocks, fall on us and hide us from the face of him, that sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath is come ; and who shall be able to stand ?

Rev. 14. 11. And the smoke of their torment ascendeth up forever and ever.

Rev. 20. 13. And death and hell delivered up the dead, which were in them ; and they were judged every man according to their works.

Rev. 20. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

Rev. 21. 8. Shall have their part in the lake, which burneth with fire and brimstone, which is the second death.

Is not the phrase, *the lake of fire*, as expressive and terrifying, as the word *gehenna* would have been ?

I have thus placed before you, with few comments, many of those passages of the New Testament, which express or imply a state of future punishment. You cannot have attended, I am persuaded, to these passages, without being entirely convinced, that the scriptures do teach, that there will be a resurrection of the unjust as well as of the just ; that those, who have done evil, will come forth to the resurrection of condemnation ; and that they will be punished with perpetual destruction in a

place, called sometimes gehenna, sometimes tartarus, sometimes a furnace of fire, and sometimes a lake of fire, concerning any deliverance from which perdition the scriptures are silent as the grave.

Your first and unavoidable impressions as to the meaning of the word God will be confirmed, if you advert for a moment to the amazing absurdities of the attempts, which have been made to wrest that meaning, so as to accord with the denial of a future judgment.

A few specimens of such torturing of scripture, which you may find in print*, I shall now place before you. The author of them was the author of the Inquiry, already referred to. He denies not only future punishment, but also the existence of of any soul or spirit in man. The doctrine of the sleep of the soul in the state between death and the resurrection is not new. It was given to the world many years ago by bishop Law; but his arguments have produced little conviction. The promise of Christ to the penitent thief on the cross, "this day shalt thou be with me in paradise," and the desire of Paul "to depart and be with Christ," which he deemed "far better," than to continue on the earth, are absolutely irreconcilable with the

*"Three Essays on the intermediate state &c."

One may form some judgment of the temper and character of the writer by a few extracts :—"A preacher raves about hell and damnation more like a bedlamite, than a sober-minded man, and the ignorant and weak minded are very much frightened. This, kept up for a few weeks or months, is called a revival of religion."—"The doctrine of the devil and satan is on the wane."—"Where shall we find them [the apostles] holding days of fasting and prayer; church meetings; union prayer meetings; inquiry meetings; and meetings without name or number; both by night and day, and all to awaken men to concern about the salvation of their immortal souls?"—"The contemptible money-begging system, adopted to save the souls of the heathen."—"In what part of the Bible do we read of mite societies, cent societies, potatoe-field societies, and others too numerous to be named, got up to procure money to print tracts, educate preachers, and send out missionaries to save immortal souls?"—"Of pearls like these a sufficient number might be collected to make a whole rosary; but such a rosary would be a poor help to prayers for the sending forth of "laborers into the Lord's harvest," (Luke, 10.), and for the conversion of the world.

insensibility of the soul at death. Nor is the notion new, that man has no soul, distinct from the body.

Dr. Priestley, you are aware, was a materialist. He believed, that the mind was matter, and would not be active after death until the resurrection.

The constructions of scripture, to be exhibited, are the following.

Heb. 13. 7. Obey them, that have the rule over you, and submit yourselves; for they watch for your souls as they, that must give account.

The writer says "It is a false notion, that ministers are appointed to watch over the immortal souls of their hearers, and if any of them should go to hell through their carelessness, they have to give an account of this in a day of general judgment at the end of the world. This notion has fostered the pride and priestly dignity of clergymen."

He then states, that the apostles were to watch over the *lives* or persons of christians, so that they might not lose their lives in the *destruction of Jerusalem*; in which case they should give their account with joy!

1 Pet. 1. 9. Receiving the end of your faith, even the salvation of your souls.

This is explained as referring to the salvation of the lives of the disciples in this world. But how were the lives of the disciples, whom Peter addressed, in various provinces, and kingdoms, *saved*? Did they not *die* as other men? And was it of the salvation of lives, which were not saved, that the 'prophets inquired and searched diligently, who prophesied of the grace' to be bestowed?

1 Pet. 4. 5. Who shall give account to him, that is ready to judge the quick and dead.

It is denied, that here is any reference to the day of future, general judgment. The quick means the righteous and the dead the wicked. They were to be judged in Peter's day. Yet how the distant gentile believers were to be judged in Peter's day is not explained.

2 Pet. 3. 7. The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

This "refers to the day of God's temporal vengeance on the Jews." The heavens and the earth mean the political state of the Jews;—their being reserved unto fire means the approaching destruction of Jerusalem;—and the perdition of ungodly men means the miseries, which were to come upon the Jews, who as soon as they were killed by the sword or famine, were to be sealed up for heavenly purity, joy, and glory!

It is somewhat unlucky for the notion, that the heavens and the earth mean the Jewish political state, that the apostle should have first said, that the heavens and the earth, of old, were destroyed by *water* (in the flood) and then added, that the heavens and the earth, which *are now*, are to be destroyed by *fire* at the day of judgment, when ungodly men shall perish.

Luke 23. 43. To day shalt thou be with me in paradise.

To day shalt thou be with me in "the secret inclosure or separate covert." And where could this be but in the grave? That is, Christ promised to the believing, dying thief, that he should on that day die!

Philip. 1. 23. For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better.

"Why might he not say, he had a desire to depart and to be with Christ, and yet have no idea of living with him in a disembodied state? To be with another person, does not necessarily imply being happy nor even in a state of conscious existence."

John 5. 28, 29. Marvel not at this, for the hour is coming, in the which all, that are in the graves, shall hear his voice, and shall come forth: they,

that have done good, to the resurrection of life, and they, that have done evil, to the resurrection of damnation."

"The hour is coming" means the *destruction of Jerusalem*! The "all in the graves" means the Jewish nation in their wickedness! "The resurrection of life" means the happiness of Jewish believers after the destruction of Jerusalem! "The resurrection of damnation" means the revival of the wicked Jews to be destroyed with Jerusalem; that is, to be cut off from life, and to be sent, like the dying thief, into paradise, or to be sealed up for heavenly happiness!

Luke 23. 46. Father, into thy hands I commit my spirit.

This does not mean the soul. Jesus commends his *life* to his Father. According to the same construction, the word spirit must mean *life* in the following instances: Isa. 31. 3. Their horses are flesh and not spirit. Mat. 26. 41. The spirit is willing, but the flesh is weak. Luke 24. 39. A spirit hath not flesh and bones. Heb. 12. 23, The spirits of just men made perfect. John 13. 21. He was troubled in spirit. 1 Cor. 5. 3. Absent in body, but present in spirit.

Rom. 2. 12. As many as have sinned without law shall also perish without law, &c. in the day, when God shall judge the secrets of men by Jesus Christ according to my gospel."

"Paul refers to the day of God's *judgment on the Jewish nation*, yea on all nations, at the close of the old testament dispensation."

Mat. 12. 36. Every idle word, that men shall speak, they shall give account thereof in the day of judgment.

Our Lord referred to "a day of judgment, that should come on that evil generation;" the destruction of Jerusalem again! At the destruction of Jerusalem men were to give account of their idle words!

2 Pet. 2, 9. 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

This future day of judgment is already past. The godly are Noah, Lot, &c. The unjust are the Sodomites, &c. "The antediluvians were reserved unto a day of judgment, which came on them." Yet there was another for the wicked Jews, at the destruction of Jerusalem!

Heb. 9. 27, 28. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them, that look for him, shall he appear the second time without sin unto salvation.

This does not mean the destruction of Jerusalem! But the judgment after death means, that the insensible body shall crumble into dust! Men will first suffer all the pangs of death. After this comes the dreadful *judgment*, namely, their insensible bodies will moulder away.

Jude 6. The angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

The angels mean Korah and his company, who rebelled against Moses. Tartarus means Sheol, the grave. The judgment, to which Korah and his company are reserved, is the destruction of Jerusalem once more! But as they have no souls, and their bodies are dead, how can they be affected by the destruction of Jerusalem? Not at all. The meaning is—at the destruction of Jerusalem "Korah's rebellion with all the sins of the Jewish nation were condemned!"

1 Peter 5. 4. When the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away

The crown of glory are the converts to christianity, because Paul had called believers his joy and crown; The coming of Christ means his coming

at the *destruction of Jerusalem*, though Peter was addressing not Jews but converts from heathenism to christianity, scattered over Pontus, Galatia, Cappadecia, Asia, and Bithynia, which once "were not a people but are now the people of God."

2 Tim. 4. 6-8. The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also, that love his appearing.

Here again the coming of Christ is for the *destruction of Jerusalem*. Paul being dead before that period, and having no soul, how could he receive his crown? "Answer; in the ancient games, if one of the victors died of his wounds before the day arrived for awarding the crowns by the judge of the games, the dead victor had his crown awarded him the same, as if he was alive and on the spot to receive it! His death made no difference in the case!"

Paul and others being dead and insensible, Christ "awarded them their crowns the same as if they had been alive."—I am giving you the very words of the author.—"Like Jesus and for Jesus they labored and suffered and are crowned with glory and honor. Heb. 2. 7, 9. Paul, the apostles, and primitive christians shall be had in everlasting remembrance; and though dead shall continue to instruct the world to all future generations. Whether then dead or alive the crown, then awarded them, shall continue to flourish as long as the sun and moon endureth!"

2 Cor. 5. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The persons spoken of are christians, 'good and bad.' The judgment seat refers again to the de-

struction of Jerusalem, though the Corinthian christians lived in the far distant country of Greece. The things *done in the body* are the things done *before the destruction of Jerusalem!*

But I need repeat no more of these glosses of scripture, if glosses they can be called, which have no appearance of truth and no color of plausibility to impose upon even the humblest and weakest understanding.

This reduction of every thing, which is said in scripture concerning the future judgment, the perdition of ungodly men, and the rewards and the glories of the righteous, to the one topic of the *destruction of Jerusalem*, is so strange and wild;—this degradation of the sublime truths of the sacred oracles relating to the retributions of eternity and the immortal destinies of men is so preposterous;—that to present a serious argument against such constructions might seem an impeachment of the common sense of every man, who is capable of reading the Bible. They, who can receive such glosses, cannot fail to remind you of the ancient people, “which said to the seers, see not; and to the prophets, prophesy not unto us right things; speak unto us smooth things, prophesy deceits.” Isa. 30. 10. But, alas, “the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And the covenant with death shall be disannulled, and the agreement with hell shall not stand.” Isa. 28, 17; 18.

This perversion of scripture is so flagrant,—this wresting of the plain meaning of the word of God is so enormous,—that one, who had not seen all these expositions in print, would almost deem it incredible, that at this age of the world any intellect could be so prostrated, as really to receive them.

We may find it necessary in intercourse with the world to tolerate some degree of folly; but nothing can justify us in tolerating the perversion

of God's truth, whatever be the cause of the perversion ; for God from the secrecy of the invisible world hath spoken to man to teach him the way to heaven, and it is only by the knowledge of the truth, which God hath revealed, that man can be saved. The very duty of regarding the erroneous with pity and benevolence obliges us to set ourselves against the errors, which may endanger their spiritual interests and immortal welfare.

Before I conclude, let me warn you against the habit of disputing on a subject of such tremendous import as the doctrine of the everlasting perdition of the wicked. Examine for yourselves ; search the scriptures of truth with the utmost seriousness and diligence ; and pray to the Father of lights for heavenly wisdom. But do not make a subject of such fearful importance and unutterable interest a matter of idle conversation and unprofitable controversy ; for in this way the solemnities of eternity will be debased, and their proper influence upon your own minds will be counteracted. It will be indeed an act of charity to enlighten the ignorant and to correct the errors of the wanderers from the truth ; but if you should meet with men, whom you cannot hope to convince, you will perceive, that there can be little wisdom in a fruitless debate with them. Settled however in your own judgment, you may yet leave with them a humble and earnest exhortation to flee from "the wrath of God," of which the benevolent Jesus thought it necessary to speak for the warning of the children of men.

But I must not neglect to beg you to *look well to yourselves*. Your high responsibility cannot be shaken off. In the great harvest at the end of the world you will reap immortal good or everlasting evil, according to what you sow in the present life. And before that great day of the resurrection of the just and of the unjust, even at the moment of your death, which may be near, your spirits, as they pass

away from the lifeless tabernacle, will enter immediately, as I am persuaded from the instructions of scripture, either into the bliss of paradise in the presence of Jesus Christ, or into the miseries of the unseen world of woe; and thus continue until the day of public judgment and irreversible sentence on the re-united soul and body. In an hour, in a moment, the good man, now a pilgrim on the earth, may be translated to the ineffable glories of heaven: in a moment also the wicked man, the enemy and the neglecter of the gospel, may be precipitated into the deep abyss of agony and despair. If ye are walking near the crumbling edge of the precipice; O, take heed, lest ye fall and perish.

You have seen the terrific threatenings of the Almighty, the God of truth. You have heard the fearful warnings of Jesus Christ, who in all his tenderness and love yet placed before the eyes of his hearers the abyss of future wrath, and spake of the certain exclusion of the wicked from the kingdom of heaven.

You know, that life is a vapor, which soon vanisheth away, and that you will soon enter upon a never-ending state of existence; that you *will* soon, and may in an hour, enter into ETERNITY! If therefore there be any thing dreadful in the thought of 'perdition,'—of 'everlasting destruction,'—of the undying worm, of unquenchable fire, of the everlasting fire prepared for the devil and his angels,—of the abiding wrath of the Almighty,—of the condemnation and torments of hell;—if there be any thing attracting, and ennobling, and glorious in the hope of dwelling forever in the presence of God and of the Lamb, that was slain, and of participating in the ineffable bliss of the redeemed and the holy during the ages of eternity;—then "flee from the wrath to come;"—then "fear him, who is able to destroy both body and soul in hell;"—then renounce without delay the service of sin, embrace the gospel of salvation, and give your supreme affections to Him, who is infinitely worthy

of your love. So shall you escape the miseries of eternity through the grace and mercy of Him, "whose blood cleanseth from all sin;"—so at the moment of death will your spirit enter into paradise, and participate in its unimagined joys; and having "done good," you will in the day of judgment "come forth," not to the "resurrection of condemnation," but to the "resurrection of life" and immortal glory.